

# INDEX

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GLA E : Erasmus ; M : More ; U : Utopia  
r. : recensé : reviewed  
sq. : sequentes (paginas) : and following  
tr. : traduction : translation  
v. : vide : voir : see

### PRELIMINARY REMARKS

The index to no. 29 and no. 30 has been compiled by Mrs. Lee Cullen Khanna of New York. I myself tackled the *Utopia* special (no. 31-32), for which the siglum will be F (for Festschrift). These tables have been kept within reasonable limits by leaving out, where the Festschrift is concerned, the "quotations from Utopia" scattered through the volume (though not the extracts from reviews) ;  
the word Utopia and its derivatives, which are ubiquitous ;  
the names of Giles, More, Busleyden, etc. when they are mentioned only as Raphael's interlocutors, or as the addressees (not the authors) of letters. Thus Erasmus' judgment on p. 19 is recorded under his name, but there is no entry for Hutten as its first recipient or Nichols as its englisher. Budé's opinion on p. 20 matters, but a student of Lupset would be disappointed if our index sent him to this page, to learn only what everybody knows, namely that Budé dedicated his preface to Lupset ;

- the names of Surtz and Hexter when the mentions is merely bibliographic

Thematic words have been selected with deliberate scantiness. Themes are important in a volume centered on a book. The very word *theme* occurs in a title (p. 19). Father Surtz himself is a master of thematic treatment : reread the dozen clusters of terms under which he tackles "complex topics" in his *John Fisher* (as quoted by D. Bush p. 14) : such "key points as the nature and functions of a university, humanism and scholasticism, Greek and Hebrew, corruption and reform, orthodoxy and heresy" etc. Some of More's topics are clearly indicated in the titles of his books, for instance "*Dialogue of Comfort in Tribulation*".

A word on a page is not always echoed literally in the index : thus the passage about "wealth" p. 233, where Curzon quotes from Robinson's translation of the *Utopia*, is entered under happiness, since Robinson's *wealth* means well-being or happiness, not riches.

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## VOLUME 8 REVISITED

- A number of biblical references have not been entered because they are not explicit. The kiss of peace exchanged by righteousness and peace in § 2 of p. 299 is, of course, Vulgate psalm 84.11, while A. Guy's *duc in altum* of p. 264 is Luke 5.4. The nearest I've been able to come to Vives' "Solomon" quote of p. 277 is Sirach 13.23 : *Pascua divitum sunt pauperes*.
- In A.B. Samaan's Utopian list, we drew an indexing line at Spence (1800), which brings us 50 years beyond the *terminus ad quem* of Gibson and Patrick's More bibliography. No great name in the field is actually left out, because Dr Samaan's 4 page introduction, which is duly indexed, mentions all the classics down to our day.
- The following *erratum* does not include obvious and harmless misprints like Hytholday or paradigmatic.

No. 29

- p. 6, note 7, read : Roland, not : Ronald Bainton.
- p. 44, "p. 51/825", read : *negligentia*.
- p. 67, § 2 of E.E.R., line 1, read : ceased, not : closed.
- p. 81, read 1971 as the publication date of P. Bietenholz's *Basel*.
- p. 88, last §, Italian quote, line 1, read : *tutta* ;  
line 3, read : *lasciar*.
- p. 104, line 3, read : p. 85 above  
line 6 from bottom, read : Theology, not : Spirituality.

## b. 30

- p. 16, 5e l. après le sonnet, lire : Son ouvrage sur Shakespeare recensé dans *Moreana*...
- p. 41, half-way down, last line of the poem, read : tomb ;  
7 lines further, read : Minorites ;  
line 5 from bottom, read : ...thairin ringis (therein reigns)
- p. 61, item 640, lire : Jérôme : quæ, not : luce.
- p. 72, § 6, read : St Anthony's School ... founded
- p. 73, line 4 from bottom, read : I believe.
- p. 96, line 5, lire : Ps 83
- p. 112. R.L. Winken's *Judaism* ... is reviewed in vol. 5 of G. Marc'hadour's *The Bible in the Works of St. Thomas More*, pp. 27-29.
- p. 119. The line from Vg Prov 31.30, quoted at the top of this page, was grazed off the top of our facsimile on p. 118, perhaps deliberately by our printer's photographer who prefers print to handwritten marginalia. The same six words, in neat Roman capitals  
FALLAX. GRATIA. ET. VANA. PULCHRITUDO.  
caption the magnificent portrait, by Bronzino (1503-1563) of Eleonora of Toledo, Grand Duchess of Tuscany, now at the Wallace Collection, London.

## o. 31-32 (Surtz Festschrift)

- p. 1. Yes, *frumenti manipulum* is from *Utopia* (Yale ed. p. 194/4).
- p. 6. Oui, Mgr Hoeffner de Cologne est bien cardinal.  
Pour *bonum vinum*, cf. Jn 2.10, et pour *Cal. Nouembris* cf. Yale *Utopia* p. 24/8, et le Festschrift p. 182 (signature de Sorbière).
- p. 35, middle, read : civilisation of Cinquecento Italy.
- p. 134, line 6 from bottom, read : *gestauit*.
- p. 192, note 4 : M. after JAMES is for Margaret.
- p. 223, end of line 1, the a is redundant.
- p. 261, Editor's note. Franklin Williams describes the Georgetown copy in *Moreana* no. 27-28 (Nov. 1970) 88. The Paris auction took place on 28 June 1971.
- p. 297, ligne 9 : More entend "bruire les herbes..."
- p. 303, line 10 from bottom, read : Richards.



Writes a good amica on Christmas Day :

"This morning during mass I had one of those flashes one gets from time to time. That one day, after death, I will meet Thomas More, be with him and know him, really and truly. Not that I didn't know this before of course, but suddenly it became a live reality. And I wept for joy. And that was a wonderful Christmas gift."



More was mentioned in Katharine Longley's article on Margaret Clitherow, *Ampleforth Journal*, Autumn 1970, 334-364. His name reappears in the Summer 1971 issue of that Journal, 9-43. Juliana Wadham, playing the *advocata diaboli*, says there, among other things, that the York martyr, first woman to die for her faith in the reign of Elizabeth, did not follow More's lead, since he pleaded, while she refused to plead: "She could even have quoted More's words -- already part of the Catholic tradition" (p. 16), namely that the act of parliament by which he was to die was no law, "being directly repugnant to the laws of God and his Holy Church."

In rebutting Mrs Wadham's exegesis of her book and article on St Margaret of York, Miss Longley writes (p. 35):

Margaret, according to the "True Report", "went cheerfully to her marriage, as she called it"; all the rest, the meaning of the white habit and the binding of her hair with tapes, is my interpretation. But if Mrs Wadham thinks this macabre, she is out of step not only with St John Fisher and other Catholic martyrs, but with the Anglican King Charles "the Martyr", who, on waking on his execution day, said, "Herbert, this is my Second Marriage-Day; I would be as trim today as may be; for before Night I hope to be espoused to my blessed Jesus".

More's remark to Meg Roper about the martyrs of 4 May 1535 "going to their death as bridegrooms to their marriage", along with other instances of the wedding metaphor, form a chapter in volume 5 of my *The Bible in the Works of St Thomas More* (February 1972).

G. M.

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Writes Robert Reiter on January 1, 1972, à propos of his son, amicus Thomas More Reiter:

... By the way, Tom asked me to thank you for always putting commemorative stamps on *Moreana* and on your correspondence. He has been collecting stamps for the last two years, and yours have been of great delight to him. I remember an early issue of *Moreana* in which you said you would keep stamp collectors in mind in your mailings. I think you have been most thoughtful about what seems a minor detail to some but very important to others.

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